[755] continuing failures might dissuade the novice
756 from pursuing a shaman's career.

An advance in the attainment of supernatural power was marked by a shaman's entrance into the Shamans' Contest, as only "big" doctors could make the airshot believed derived from the sun. A shaman with little power would fear to attempt it. Moreover, it was customary that entering shamans make and exhibit airshot to the managing winatum before the contest commenced.

W Young doctors were not feared as malevo-
● Y lent, as were older, powerful shamans. "Bad
[754 doctoring," the sickening of others for the at-
tainment of wealth through fees, political
power, or for malicious pleasure, was thought
● 156] to be a matter of personality. It was a misuse
of power by the individual, and was not due to
different or evil dream helpers,[181] although it
was thought that assistance from several very
powerful helpers such as Eagle, Cougar, Coyote,
and Owl might endanger a man's good character by
putting excessive power in his way. Whether a
doctor was good or bad was believed to result
largely from his choice of companions. There
was a tendency among shamans to form cliques
which became mutually antagonistic. S.O. summarized his long exposition by concluding:
"A doctor was just a person who had too much
power. Sometimes they got mean, tried to see
what they could do, and got so they thought
they could do anything. People would be here
yet if the doctors weren't so mean."

W The procedure between patient and es-
Y tablished doctor was much like that given above
755 for the novice. When a person became ill, some
member of the family would go after the doctor
756 whom they had selected, taking a fee with him.
More money or objects of value might be given
the doctor during the course of curing. It was
this practice of "bleeding" a patient's relatives that led avaricious men to the shaman's
profession and, when carried too far, brought
the outraged family to the conclusion that the
patient was in truth the shaman's own victim.
Even if death resulted, the initial fee was not
returned; the doctor "usually was told to keep
it." But S.O. knew of instances wherein half
was returned; to obviate suspicion a conscientious doctor would want to do this.

The doctor summoned would normally agree
W to visit the sick person, but he would proceed
Y to curing only if he felt disposed to do so.
755 The first thing he would try would be rubbing
the patient with his talisman. Cutting (for
[237 sucking) was not thought good practice. The
778] doctor's talisman, which might be a weasel skin,
owl's head, stone, etc., was dipped in a basket
of water and rubbed on parts of the patient's
body. As he did this, the shaman talked to the

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[181] Cf. Chukchansi; a Chukchansi man might become the unwilling abettor of his supernatural helpers.